

9. Variouslly-shining AGNI^ be a
 shelter to him
 who praises thee : "be prosperity,
 MAGHHAVAN,* to the
 wealthy (offerers of oblations): protect,
 AGNI, thy
 worshipper from sin. May AoNi₅ who is.
 rich with
 righteous acts, come (.to us) quickly in
 the morning.

StJETA II. (LIX.)

The Riski Is NODHAS ; the deity, AGNI, In the form
 of YAISSWA-
 ;^b the metre is *TrisMubJi*.

1. Whatever other fires there may be?
 they are
 but ramifications, AGNI, of thee: but
 they all re-
 joice, being immortal, In thee. Thou,
 VAISSEFANABA,
 art the navel of men, and supportest
 them, like a
 deep-planted column.⁰
2. AGNI, the head of heaven, the navel
 of earth,
 became the ruler over both earth and
 heaven. A1F
 the gods engendered thee, VAISWANARA, In
 the form
 of light, for the venerable sage/¹

^a This is a very unusual appellative of *Agni*, and is
 a common
 synonym of *tndra*; although, in its proper sense of a
 possessor of
 riches, it may be applied to either.

^b *Vaiswdnara* ; -from *viswa*, all, and *nara*, a man;
 a fire com-
 mon to all mankind; or, as here indicated, the fere
 or natural heat
 of the stomach, which is a principal element of
 digestion.

^c That is, as a pillar or post, fixed firmly in the

ground, sup-
ports the main beam or roof of a house.

^d This is the first verse of a *Tricha*, to be recited at
a ceremony
observed on the day of the equinox. *Agni* is said
to be the head
of heaven, as the principal element, and the navel
of earth, as its
main source of support-. The term *drydya* may
apply' either to